

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 42.

1\$2 in advance.

PROVIDENCE, R. I. SATURDAY, JUNE 16, 1827.

1\$2 50 in six months.

PUBLISHED EVERY SATURDAY,  
By J. S. GREENE & F. C. SWAIN,  
At No. 39, Market-Street, Hamilton House, up stairs

REV. DAVID PICKERING, EDITOR.

GRANTON & MARSHALL, Printers,  
No. 8, North Main-Street (third story) near the  
Market-House.

TERMS.—The Telescope and Miscellany will be  
sent to subscribers at \$2 per year, if paid within  
three months, or \$2 50 if paid within six months from  
the time of subscribing.

No paper discontinued till all arrearages are  
paid.

Companies who take 4 papers will receive a  
5th gratis.

Agents allowed a 5th copy, for every 4 sub-  
scribers they obtain.

### MISCELLANEOUS.

#### LONG ARTICLE.

Some of our readers may, perhaps, feel a  
degree of regret that their patience should  
be taxed by so lengthy an article as the fol-  
lowing: But we are persuaded that they  
will realize a rich reward for the attention  
they may bestow in reading it with care.

EDITOR.

DIALOGUE BETWEEN DR. FRANKLIN,  
(WHEN A BOY) AND HIS FATHER.

Of the three days which Ben had con-  
sented to stay at home, he spent the chief  
part with his father, in his old candle manu-  
factory. 'Tis true, this happy sire, whose  
natural affection for Ben as a son, was now  
exalted into the highest respect for him as a  
youth of talents and virtues; and perhaps,  
too, looking up to him as a young mountain  
oak, whose towering arms would soon pro-  
tect the parent tree, insisted that Ben should  
not stay in that dirty place, as he called it.  
But knowing that his father could not be  
spared from his daily labour, Ben insisted to  
be with him in the old shop, and to assist in  
his labours, reminding his father how sweet-  
ly the time passes away when at work and  
conversing with those we love. His father  
at length consented: and those three days,  
now spent with Ben, were the happiest days  
he had spent for a long time. His aged bos-  
som was now relieved from his six months'  
load of tears and anxieties about this belov-  
ed child; nor only so, but this beloved  
child, shining in a light of his own virtues,  
was now with him, and as a volunteer of fil-  
ial love was mingling in his toils—eagerly  
lending his youthful strength to assist him in  
packing and boxing his candles and soap;  
while his sensible conversation heightened

all the time by the charm of that voice and  
those eyes that had ever been so dear to  
him, touched his heart with a sweetness in-  
expressible, and made the happy hours fly  
away as on angel's wings.

On the afternoon of the third day, as they  
were returning from dinner, walking down  
the garden, at the foot of which the factory  
stood, the old gentleman lifted his eyes to  
the sun, suddenly heaved a deep sigh and  
put on a melancholy look.

"High, father!" said Ben, "I see no  
cloud over the sun that we should fear a  
change of weather."

"No, Ben, there is no cloud over the sun,  
but still his beams throw a cloud over my  
spirits. They put me in mind that I shall  
walk here to-morrow, but with no son by my  
side!"

The idea was mournful; and more so by  
the tender look and plaintive tones in which  
it was conveyed.—It wrung the heart of  
Ben, who in silence glanced his eyes on his  
father. It was that tender glance of sorrow-  
ing love which quickest reaches the heart  
and stirs up all its yearnings. The old gen-  
tleman felt the meaning of his son's looks.  
They seemed to say to him, "O my father,  
must we part to-morrow?"

"Yes, Ben, we part to-morrow, and per-  
haps never to meet again."

After a short pause, with a sigh, he thus  
resumed his speech—"Then, O my son,  
what a wretch were man without religion?  
Yes, Ben, without the hopes of immortality,  
how much better he had never been born?  
Without these his noblest capacities were  
but the greatest curses. The more delight-  
ful his friendships the more dreadful the  
thought they may be extinguished for ever;  
and the gayer his prospects the deeper his  
gloom, that endless darkness may so quickly  
cover all. We were yesterday feeding  
fond hopes, my son; we were yesterday  
painting bright castles in the air; you were  
to be a great man and I a happy father.  
But alas! this is the last day, my child, that  
we may ever see each other again. And  
the sad reverse of all this may even now be  
at the door; when I, instead of hearing of  
my son's glory in Philadelphia, may hear  
that he is cold in his grave. And when you,  
returning—after years of virtuous toil, re-  
turning laden with riches and honors for  
your happy father to share in, may see nothing  
of that father but the tomb that covers  
his dust."

Seeing the moisture in Ben's eyes, the  
old gentleman, with a voice rising to exulta-  
tion, thus went on, "Yes, Ben; this may

soon be the case with us, my child; the  
dark curtain of our separation soon may drop,  
and your cheeks or mine be flooded with sor-  
row. But thanks be to God, that curtain  
will rise again, and open to our view those  
scenes of happiness, one glance at which is  
sufficient to start the tear of transport into  
our eyes. Yes, Ben, religion assures us of  
all this; religion assures us that this life is  
but the morning of our existence—that there  
is a glorious eternity beyond—and that to  
the penitent, death is but the passage to  
that happy life where they shall soon meet  
again to part no more, but to congratulate  
their mutual felicities for ever. Then, O  
my son, lay hold of religion, and secure an  
interest in those blessed hopes that contrib-  
ute so much to the virtues and the joys of

life."

"Father," said Ben, with a sigh, "I know  
that many people here in Boston think I  
never had any religion; or, that if I had I  
have apostatized from it."

"God forbid! But whence, my son, could  
these prejudices have arisen?"

"Why, father, I have for some time past  
discovered that there is no effect without a  
cause. These prejudices have been the ef-  
fect of my youthful errors. You remember,  
father, the old story of the pork, don't you?"

"No child; what is it, for I have forgot-  
ten it?"

"I thought so, father, I thought you had  
been so good as to forget it. But I have  
not, nor ever shall forget."

"What is it, Ben?"

"Why, father, when our pork, one fall,  
lay salted and ready for the barrel, I beg-  
ged you to say grace over it all at once;  
adding that it would do as well, and save a  
great deal of time."

"Pshaw, Ben, such a trifle as that, and  
in a child too, cannot be remembered against  
you now."

"Yes, father, I am afraid it is. All are  
not so loving, and so forgetful of my errors  
as you. It was at the time inserted in the  
Boston *News Letter*, and is now recollected  
to the discredit of my religion. And they  
have a prejudice against me on another ac-  
count. While I lived with you, father, you  
always took me to meeting with you; but  
when I left you and went to live with my  
brother James, I often neglected going to  
meeting; preferring to stay at home and  
read my books."

"I am sorry to hear that, Ben; very sor-  
ry that you could neglect the preachers of  
Christ."

"Father I never neglected them. I look

on the preaching of Christ as the finest system of morality in the world ; and his parables, such as "The Prodigal Son"—the Good Samaritan"—"the Lost Sheep," &c. as models of divine goodness. And if I could only hear a preacher take these for his texts and paint them in those rich colors they are capable of, I would never stay from meeting. But now, father, when I go, instead of those benevolent preachings and parables which Christ so delighted in, I hardly ever hear any thing but lean, chaffy discourses about the Trinity, and Baptisms, and Elections, and Final Perseverances, and Covenants, and a thousand other such things which do not strike my fancy as religion at all, because not in the least calculated, as I think, to sweeten and ennable men's natures, and make them love and do good to one another."

"There is too much truth in your remark, Ben : and I have often been sorry that our preachers lay such stress on these things, and do not stick closer to the preachings of Christ."

"Stick closer to them, father ! O no, to do them justice, sir, we must not charge them with not sticking to the text, for they never take Christ for their text, but some dark passage out of the prophets or apostles, which will better suit their gloomy education. Or if they should, by some lucky hit, honor Christ for a text, they quickly give him the go-by and lug in Calvin or some other angry doctor ; and then in place of the soft showers of Gospel pity on sinners, we have nothing but the dreadful thunderings of eternal hate, with the unavailing screams of little children in hell not a span long ! Now, father, as I do not look on such preaching as this to be any ways pleasing to the Deity or profitable to man, I choose to stay at home and read my books ; and this is the reason, I suppose, why my brother James and the council-men here of Boston think that I have no religion."

"Your strictures on some of our ministers, my son, are in rather a strong style ; but still there is too much truth in them to be denied. However, as to what your brother James and the council think of you, it is of little consequence, provided you but possess true religion."

"Aye, true religion, father, is another thing ; and I should like to possess it. But as to such religion as theirs, I must confess, father, I never had and never wish to have it."

"But what do you mean by their religion, my son?"

"Why, I mean, father, a religion of gloomy forms and notions, that have no tendency to make men good and happy, either in themselves or to others."

"So then, my son, you make man's happiness the end of religion."

"Certainly I do, father."

"Our catechisms, Ben, make God's glory the end of religion."

"That amounts to the same thing, father, as the framers of the catechisms, I suppose, placed God's glory in the happiness of man."

"But why do you suppose that so readily, Ben ?"

"Because, father, all wise workmen place their glory in the perfection of their works. The gunsmith glories in his rifle, when she never misses her aim ; the clockmaker glories in his clock when she tells the time exactly. They thus glory, because their works answer the ends for which they were made. Now God, who is wiser than all workmen, had, no doubt, his ends in making man. But certainly he could not have made him with the view of getting any thing from him, seeing man has nothing to give. And as God, from his own infinite riches, has a boundless power to give ; and from his infinite benevolence, must have an equal delight in giving, I can see no end so likely for his making man as to make him happy. I think, father, all this looks quite reasonable."

"Why, yes, to be sure, Ben, it does look very reasonable indeed."

"Well then, father, since all wise workmen glory in their works when they answer the ends for which they designed them, God must glory in the happiness of man, that being the end for which he made him."

"This seems indeed, Ben, to be perfectly agreeable to reason."

"Yes, sir, not only to reason but to nature too ; for even nature, I think, father, in all her operations, clearly teaches that God must take an exceeding glory in our happiness ; for what else could have led him to build for us such a noble world as this ; adorned with so much beauty ; stored with such treasures ; peopled with so many fair creatures ; and lighted up as it is with such gorgeous luminaries by day and by night ?"

"I am glad, my son, I touched on this subject of religion in the way I did ; your mode of thinking and reasoning on it pleases me greatly. But now taking all this for granted, what is still your idea of the true religion ?"

"Why, father, if God thus places his glory in the happiness of man, does it not follow that the most acceptable thing that man can do for God, or in other words, that the true religion of man consists in his so living as to attain the highest possible perfection and happiness of his nature, that being the chief end and glory of the Deity in creating him ?"

"Well, but how is this to be done ?"

"Certainly, father, by imitating the Deity."

"By imitating him, child ! but how are we to imitate him ?"

"In his goodness, father."

"But why do you pitch on his goodness rather than on any other of his attributes ?"

"Because, father, this seems, evidently, the prince of all his other attributes, and greater than all."

"Take care, child, that you do not blas-

phem. How can one of God's attributes be greater than another, when all are infinite ?"

"Why, father, must not that which moves be greater than that which is moved ?"

"What am I to understand by that Ben ?"

"I mean, father, that the power and wisdom of the Deity, though both unspeakably great, would probably stand still and do nothing for men, were they not moved to it by his goodness. His goodness then, which comes and puts his power and wisdom into motion, and thus fills Heaven and earth with happiness, must be the greatest of all his attributes."

"I don't know what to say to that, Ben ; certainly his power and wisdom must be very great too."

"Yes, father, they are very great indeed ; but still they seem but subject to his greater benevolence which enlists them in its service and constantly gives them its own delightful work to do. For example, father, the wisdom and power of the Deity can do any thing, but his benevolence takes care that they shall do nothing but for good. The power and wisdom of the Deity could have made changes both in the earth and heavens widely different from their present state. They could, for instance, have placed the sun a great way farther off or a great deal nearer to us. But then in the first case we should have been frozen to icicles, and in the second scorched to cinders. The power of the Deity could have given a tenfold force to the winds, but then no tree could have stood on the land and no ship could have sailed on the seas. The power of the Deity could also have made changes as great in all other parts of nature ; it could have made every fish as monstrous as a whale, every bird dreadful as the condor, every beast as vast as the elephant, and every tree as big as a mountain. But then it must strike every one that these changes would all have been utterly for the worse, rendering these noble parts of nature comparatively useless to us.—I say the power of the Deity could have done all this, and might have so done but for his benevolence, which would not allow such discord, but has, on the contrary, established all things on a scale of the exactest harmony with the convenience and happiness of man."

"Now, for example, father, the sun, though placed at an enormous distance from us, is placed at the very distance he should be for all the important purposes of light and heat ; so that the earth and waters, neither frozen nor burnt, enjoy the temperature fittest for life and vegetation. Now the meadows are covered with grass ; the fields with corn ; the trees with leaves and fruits ; presenting a spectacle of universal beauty and plenty, feasting all senses and gladdening all hearts ; while man, the favored lord of all, looking around him amidst the mingled singing of birds, and skipping of beasts, and leaping of fishes, is struck with wonder at the beaut-

ous scenery, and gratefully acknowledges that benevolence is the darling attribute of the Deity."

"I thank God, my son, for giving you wisdom to reason in this way. But what is still your inference from all this, as to the true religion?"

"Why, my dear father, my inference is still in confirmation of my first answer to your question relative to the true religion, that it consists in our imitating the Deity in his goodness. Every wise parent, wishing to allure his children to any particular virtue, is careful to set them the fairest examples of the same, as knowing that example is more powerful than precept. Now since the Deity, throughout all his works, so invariably employs his great power and wisdom as the ministers of his benevolence to make his creatures happy, what can this be for but an example to us; teaching that if we wish to please him—the true end of all religion—we must imitate him in his moral goodness, which if we would but all do as steadily as he does, we should recall the golden age, and convert this world into Paradise."

"All this looks very fair, Ben; but yet after all what are we to do without *Faith*?"

"Why, father, as to *Faith*, I cannot say; not knowing much 'about it. But this I can say, that I am afraid of any substitutes to the moral character of the Deity. In short, sir, I don't love the fig-leaf."

"Fig-leaf! I don't understand you, child; what do you mean by the fig-leaf?"

"Why, father, we read in the Bible that as soon as Adam had lost that true image of the Deity, his *Moral Goodness*, instead of striving to recover it again, he went and sewed fig-leaves together to cover himself with."

"Stick to the point, child."

"I am to the point, father. I mean to say that as Adam sought a vain fig-leaf covering, rather than the imitation of the Deity in moral goodness, so his posterity have ever since been fond of running after fig-leaf substitutes."

"Aye! well I should be glad to hear you explain a little on that head, Ben."

"Father, I don't pretend to explain a subject I don't understand, but I find in *Plutarch's Lives* and the *Heathen Antiquities*, which I read in your old divinity library, and which no doubt give a true account of religion among the ancients, that when they were troubled on account of their crimes, they do not seem once to have thought of conciliating the Deity by *reformation*, and by acts of benevolence and goodness to be like him. No, they appear to have been too much enamoured of lust, and pride, and revenge, to relish moral goodness; such lessons were too much against the grain. But still something must be done to appease the Deity. Well then, since they could not sum up courage enough to attempt it by imitating his goodness, they would try it by

coaxing his vanity—they would build him grand temples; and make him mighty sacrifices; and rich offerings. This I am told, father, was their fig-leaf."

"Why this, I fear, Ben, is a true bill against the poor Heathens."

"Well, I am sure, father, the Jews were equally fond of the fig-leaf; as their own countrymen, the Prophets, are constantly charging them. Justice, Mercy and Truth, had, it seems, no charms for them. They must have fig-leaf substitutes, such as tythngs of mint, anise and cummin, and making 'long prayers in the streets,' and deep groanings with 'disfigured faces in the synagogues.' If they but did all this, then surely they must be Abraham's children, even though they devoured widow's houses."

Here good old Josias groaned.

"Yes, father," continued Ben, "and it were well if the rage for the fig-leaf stopped with the Jews and Heathens; but the Christians are just as fond of substitutes that may save them the labour of imitating the Deity in his moral goodness. It is true, the old Jewish hobbies, mint, anise and cummin, are not the hobbies of Christians; but still, father, you are not to suppose that they are to be disheartened for all that. Oh no. They have got a hobby worth all of them put together—they have got *Faith*."

Here good old Josias began to darken; and looking at Ben with great solemnity, said, "I am afraid, my son, you do not treat this great article of our holy religion with sufficient reverence."

"My dear father," replied Ben eagerly, "I mean not the least reflection on *Faith*, but solely on those hypocrites who abuse it to countenance their vices and crimes."

"O then, if that be your aim, go on, Ben, go on."

(TO BE CONTINUED.)

#### THE GRAVE.

The funeral-knell, from yon neighbouring church, oft reminds us that we are hastening onward to the mansions of death. The passing hours, and the tear, glistening in the eye of affection, daily proclaims to us the vanity of all earthly enjoyments.

Who, that have paid the last duties to their dearest friends, can e'er forget the pang that pierced their bosom, while they bent in silent agony over the graves of those, who were the only links of that chain, that bound them in this world.—Wretched indeed would this life be, if its close were the termination of our existence.—No human being ever lived, who has not experienced the pains and deprivations incident to mortality. We are not sure, that there may not be some, were it not for the hope of heaven, and a confiding trust in divine mercy, who would be willing to dig their own graves, could they find a place where they might lie down in peace, and forget the misery and desolation that have already overtaken them.

Without doubt many have pursued happiness wherever she was to be found, and at last have borne witness that she merely glanced on earth, but rested in Heaven. Who can doubt of the future destiny of man? Can he, who nicely analyzes the complicated mechanism of his own body, or watches the secret operations of his own mind? Of that mind which traces the minutest laws of nature, and, with the rapidity of thought, travels amid those numberless worlds that sparkle in the immensity of the universe.

Who can doubt the merciful providence of God, when he considers the wisdom with which every thing is arranged in this brief stage of existence—when he feels within himself a never ceasing thirst for the springs of immortality, when he observes, whatever may be his present prosperity, and even when the sun of this life shines in its greatest splendour, that there is something within that whispers to him, THIS is not thy home, vain mortal, thou art travelling to a better world, where thou wilt ere long throw off this frail tenement of clay, and hold enlightened converse with the happy beings of eternity.—*Glon. Telegraph.*

#### THE BIBLE.

And who of us, can forget his own personal obligations to the *Bible*? Who of us will not remember, while he remembers any thing, the blessed precepts, that fell, with such melting sweetness, from maternal lips; the faith, that early and devoutly dedicated us to duty and to God, at the *Baptismal Altar*, the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction,—ah that last, that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads? Who of us can be insensible to the nameless blessings of a christian education? Let those before me name the price, of which they would consent to shut their *Bibles* forever, to close, forever, the doors of the *Sanctuary*, to break down the *Family Altar*, to shut up the consecrated closet; to bring over the scenes of *Bethlehem*, of *Calvary*, and of *Olivet*, an everlasting oblivion; to restore again to the grave its darkness and its terrors—in a word, to extinguish in their own hearts, and the hearts of their children, every consolation and every hope of the *Bible*—let them name the price, for which they would consent to all this; let them do it on one of those *Sabbath evenings*, when by the hallowed light yet lingering in the sweet and tranquil west, they have gathered round the *Family fireside* to close up their holy solemnities by teaching the little hearts of their children to glow, and their little lips to tremble with the praises of *Jesus*, children's friend, the parent's hope—and I will leave it to them to say, what they will do for the diffusion of the *Bible*; how

much they can spare of what God has given them to make God's goodness known to the whole world.—[Prof. Haddock.]

### HAPPINESS.

O Happiness! where shall I seek thee? in what dark sequestered corner of the universe hast thou secluded thyself? or dwellst thou in the mansion of luxury, amidst the delights which she procures? Ah! no, Rasselas, surrounded by all the magnificence of the east, acknowledged, with the bitterest feelings of discontent, that there thou residest not. He sighed for liberty, which alone was denied him in the "happy valley," and eagerly longed to enter that world his imagination had planted with roses, without one corroding thorn.—Escaped from confinement, pursued thee with avidity through every grade of humanity; in the splendor of palaces, in the simplicity of arcadian scenes he sought thee; in the abode of science, and in the habitation of rustic ignorance and apparent content. But fugitive as thou art, still thou eludest his grasp. Disappointed and dejected, he exclaimed, "the result of his inquiries, pointed him to his own bosom; tis there every 'child of mortality' must seek thee. Yes, there, and there alone thou art to be found. From the approaching smiles of that internal judge, which however has implanted in our breasts; from the sweet consciousness of performing our duty; from extending the hand of benevolence to the sons and daughters of affliction, and drying the tear of sorrow from the cheek of misery; from a firm unshaken reliance on the wisdom and goodness of Providence, and a patient submission to its decrees, will be derived that calmness and serenity of soul which forms the highest point of human felicity.—The mind which can look back with satisfaction, may look forward with hope; and if it realizes not that hope amid sublunary enjoyments, it will surely meet it in the regions of immortality, where unfading pleasure blooms.

### SUNDAY SCHOOLS.

It must be allowed that this mode of communicating information and useful instruction has in many cases been productive of great good; and it is deplored by some that any circumstances should intervene to disturb the harmony and good understanding among Christians who have long united in this work. It is understood, however, that a sectarian spirit has of late manifested itself too openly in this way. The great majority of the managers, being members of those churches who hold to the same creed, have adopted the plan of introducing into the schools certain of their clergy under the title of "Sunday school Missionaries." It is obvious that an opportunity more favourable, the crafty ingenuity of man could never have contrived, for the successful dissemination of particular doctrines, or for the

inculcation of particular articles of belief. The companies who are to be instructed by these men, being composed of individuals who have not as yet imbibed any particular religious bias, it is no very difficult task to impose upon their understanding, or to bend them to any system, which artful and designing men may be desirous of accomplishing. These "missionaries" too must have salaries, and they must be paid their wages out of the funds of the institution, which funds are in part derived from those whose religious sentiments do not accord with theirs. In the important matter of religion the mind should be always open to conviction, and the judgment left free to embrace that system which comports best with revealed truth. However capable of discriminating or of reasoning on this point, persons may be who have arrived at mature age, it is easy to perceive that those individuals, to whom these "missionaries" will address themselves, possess no such discrimination, and therefore success is the more likely to ensue. For good reasons, no doubt, the schools of the Episcopal Church in this city, with the exception of one, whose minister is a Calvinist, were early withdrawn from the Union, and of late it appears that the Methodists have followed their example. SIMON.

N. Y. Telescope.

### SOUTHERN ASSOCIATION.

The Southern Association of Universalists convened at the house of Mr. Calvin Shattuck, in Springfield, Ms. pursuant to adjournment.—Tuesday evening, June 5, 1827. After invoking the blessing of God by Br. T. Whittemore, the council was organized.

Chose Br. H. Ballou, *Moderator.*

Br. L. R. Paige, *Clerk.*

Chose Br. I. Flagg, *Committee on applications for fellowship.*  
Br. T. Whittemore, *Committee on investigation.*  
Br. C. Gardner, *Ship and ordination.*

Prayer by Br. J. Flagg.

Adjourned to 8 o'clock, A. M. Wednesday.

Wednesday, June 6. Prayer by Br. D. Pickering.

Voted to receive the First Universalist Society in Pomfret, Woodstock, and Ashford, Con. into fellowship with this Association.

Attended publick religious services.

### PUBLICK SERVICE.

Wednesday, A. M. Br. T. Whittemore, *prayer.*

Br. C. Gardner, *Sermon—Text Isaiah xli. 21.*

Br. M. B. Ballou, *concluding prayer.*

P. M. Br. N. Wright, *introductory prayer.*

Br. D. Pickering, *Sermon—Text Numbers xxii. 17.*

Br. J. P. Fuller, *concluding prayer.*

5-1-2 P. M. Br. J. Flagg, *introductory prayer.*

Br. M. B. Ballou, *Sermon—Text Psalm xix. 7.*

Br. Z. Fuller, *concluding prayer.*

The council again convened for business, and,

Voted to accept the report of the Committee on applications, in favor of complying with the request of the First Universalist Society in Springfield, that Br. L. R. Paige be installed as their Pastor.

Voted to receive the First Universalist Society in Duxbury, Ms. into fellowship with this Association.

Prayer by Br. N. Wright, jr.

Adjourned to 8 o'clock, A. M. Thursday. Thursday, June 7. Prayer by Br. Z. Fuller.

Voted that a Committee of three be appointed whose duty it shall be to attend to all differences which may arise between members of this body, or between this body and an individual member;—to appoint the time and place of investigation, giving the parties seasonable notice thereof; if either party neglect or refuse to attend, said Committee will proceed ex parte:—they shall have power to receive evidence from persons in whose veracity they may confide, either with or without the legal form of an oath;—to censure an offending brother;—to suspend him until the next annual session of this Association—or to take such other measures in regard to the opposite parties, as shall to them appear most conducive to the advantage of all concerned. Provided, nevertheless, if the parties can agree on a mutual council, they have the privilege of so doing.

Br. H. Ballou, *were appointed said*  
Br. T. Whittemore, *Committee of investigation.*  
Br. C. Gardner, *Committee.*

Voted that a committee of three be appointed whose duty it shall be to make diligent inquiry concerning the truth of any reports, which may be, at any time, in circulation, prejudicial to the character of any member of this body; and if, after making such inquiry, they find just cause of complaint, they shall forthwith refer such complaint to the committee of investigation this day appointed, and shall prosecute the same before said Committee, at such time and place as they may appoint.

Br. R. Canfield, *were appointed said*  
Br. D. Pickering, *Committee.*  
Br. H. Belding, *Committee.*

Voted that the standing Clerk be directed to cause the book containing the Records of this body to be present at each annual session, for the examination of the brethren.

Attended publick Religious services.

A. M. Br. H. Ballou, *introductory prayer.*

Br. T. Whittemore, *Sermon—Text Numbers xxii. 18.*

Br. L. R. Paige, *concluding prayer.*

### INSTALLATION SERVICE.

P. M. Br. M. B. Ballou, *introductory prayer.*

Br. H. Ballou, Sermon—Text I John iv. 14.

Br. J. Flagg, installing prayer.

Br. D. Pickering, delivery of the Scriptures and charge.

Br. T. Whittemore, right hand of fellowship.

Br. C. Gardner, concluding prayer.

Br. L. R. Paige, benediction.

6. P. M. Br. D. Pickering, introductory prayer.

Br. Z. Fuller, Sermon—Text Rom. xii. 19.

Br. N. Wright, jr. concluding prayer.

Voted that Br. D. Pickering be requested to accompany the minutes of this Association with a circular, and to publish the same in the Christian Telescope and Universalist Miscellany.

The minutes were then read and approved, and after offering up thanksgivings to the Giver of all good, by Br. H. Ballou, the council was adjourned to meet, by divine permission, at Oxford, Ms. on the first Wednesday and Thursday in June, 1828.

HOSEA BALLOU, *Moderator.*

LUCIUS R. PAIGE, *Clerk.*

MINISTERING BRETHREN PRESENT.

Br. Hosea Ballou, *Boston,*

Br. Joshua Flagg, *Dana,*

Br. David Pickering, *Providence,*

Br. Thomas Whittemore, *Cambridgeport,*

Br. Massena B. Ballou, *Charlton,*

Br. Calvin Gardner, *Duxbury,*

Br. Zelotes Fuller, *Norwich,*

Br. Jasiel P. Fuller, *Stafford,*

Br. Nathaniel Wright, jun. *Boston,*

Br. Lucius R. Paige, *Springfield.*

#### CIRCULAR ADDRESS.

The SOUTHERN ASSOCIATION of Universalists, to the children of Abraham, by faith in the covenant of God, tender the fervent salutation of christian affection and confidence.

Beloved Brethren:—It having pleased the God of the spirits of all flesh, to permit us the enjoyment of another anniversary, and to afford us an opportunity for the interchange of fraternal charity and a renewal of mutual pledges of fidelity and esteem; we should be ungrateful to withhold from you that intelligence by which our hearts have been made to rejoice; believing, as we do, that whatever relates to the prosperity and growth of Zion will equally interest the feelings of your hearts and form a subject of religious rejoicing and gratitude.

Although our present convocation has not been as numerous as on some former occasions, yet the intelligence brought from the various parts of the vineyard of our common Lord and Master was such as to encourage our hearts and strengthen our hands in the good work to which we have been called. The Societies and Churches, in fellowship of this Association, appear to have remained unshaken amidst all the revolu-

tions and excitements which have been carried on during the periods of the last year, and the number of their members, gradually, but steadily augmenting. The means employed by the enemy to draw us aside from the simplicity of the gospel, and to divert our feet from the path of perseverance, have not only been frustrated in their design, but by divine goodness, they have, in some instances, been made to subserve our social and religious prosperity. The wonderful excitements which have agitated the publick mind for the year past, have also produced a salutary effect upon those who profess the faith of Abraham, in calling up their attention to a renewed examination of the evidences on which their hope of impartial grace is predicated: And by an increased diligence in searching the divine testimony, their faith has been strengthened, their hopes confirmed and their hearts encouraged to persevere in the belief and practice of the gospel—Thus are they assured by their own experience and the word of truth, that “the race is not to be swift, nor the battle to the strong,” but that the God of Israel gently guides and preserves the sheep of his pasture, increases their numbers and conducts them to his promised rest.

We cannot bring to you the pleasing intelligence, that during this annual session of the Association, the publick services of the sanctuary have been crowded; but we can truly say that the great Shepherd has not been slack concerning his promise—“Where two or three are gathered together in my name, there I will be in the midst of them.” In the place where we assembled the cause is yet in its infancy, and the current of popular prejudice is yet too strong to warrant the confident expectation of a crowded assembly.

The number, however, which attended the publick services of each day, was respectable, and their attention to the word, serious and devout. The tear of gratitude and joy sparkled in the eyes of the aged, middle-aged and the blooming youth, and the heart of sensibility was ready to burst forth in the exclamation—“One day in thy courts is better than a thousand,” elsewhere.

All the publick duties of the sanctuary were conducted with the utmost propriety and harmony; and all appearances unite to justify the conclusion, that they were deeply impressive, solemn and interesting. The utmost unanimity and friendship prevailed through all the business of the council, and contentment and peace was visible in every countenance. The friendly solicitude of the infant Society of Springfield, contributed to heighten the felicities of our visit and our labours among them: And it is with heartful satisfaction that we look forward, anticipating the near approach of the period when that Society, whose zeal and perseverance deserves the highest approbation, will be equal, in point of numbers and re-

spectability, to that of any other in this region of our favoured country.

The annual accession of new societies to this Association, is opening a pleasant and extended field for Labourers in the Ministry of reconciliation: And it is the earnest wish of this body, that every Society in its fellowship should faithfully employ the means which God has given them to maintain a regular and stated ministry among them.—This course would essentially promote their growth in grace and in the knowledge of the Lord, and tend to diffuse, more extensively, an acquaintance with the sublime principles of pure and undefiled religion, which is so essential to the increase of rational and pious enjoyment, and the moral elevation of the human mind. It is also very desirable, and it is earnestly requested, that every Society belonging to this Association should send a delegate to represent them, at the next annual session, and that such delegate be furnished with a statement of the number composing the Society or Church, or both; together with their probable means of encouraging the ministry of the word, and the prospect of increase.

Above all, Brethren, our earnest prayer to God is, that you may **WALK IN THE TRUTH**, and afford evidence, by the light of an irreproachable example, of your sincere attachment to the gospel of Christ, and the ordinances of his word—That all the virtuous fruits of faith and meekness and charity may shine forth in your lives and conversation—That you may constantly increase in the knowledge of God and in the enjoyment of his love; till by the happy experience of divine grace, we are all ripened for the pure enjoyments of the **CHURCH TRIUMPHANT ABOVE.**

By order.

D. PICKERING.

#### MINUTES

*Of the Proceedings of the Universalist Convention of the State of New-York, in May, 1827.*

The Delegates from the several Associations composing the Universalist Convention of the state of New-York, met in Utica, on the 9th of May, 1827, according to adjournment, and after addressing the throne of grace by Br. W. Underwood, proceeded—

1. To organize the council by appointing Br. Underwood, President, and Br. W. J. Reese, Secretary.

2. Br. King presented a communication from Mr. Richard Carrique, relating to the resolution passed by the “Hudson River Association,” at its meeting in 1826, in which the said Carrique was cited to appear before this Convention—which, by a vote of the council, was disposed of as follows: Whereas the supposed charges against Mr. Carrique, have not, in his estimation, been regularly preferred, according to his communication addressed to this Convention,

the jurisdiction of which he does not acknowledge, therefore,

*Resolved*, That we are willing the subject be dismissed from this body, and referred to one, the jurisdiction of which he does acknowledge.

3. Appointed a committee of discipline to act for this body for the ensuing year, consisting of Brs. T. F. King, D. Skinner, and W. J. Reese.

4. A proposition was presented to the body by W. J. Reese, to be considered, and adopted or rejected at its next session, to have the time of its meeting fixed on the *last* instead of the *second* Wednesday in May.

5. On motion of Mr. Lisher,

*Resolved*, That this Convention deem it necessary to have under its direction and patronage a publication devoted to the cause of truth; and will therefore patronize the "Utica Magazine," and recommend this paper to all the lovers of truth.

6. *Resolved*, That a committee be appointed to superintend the above named paper. Accordingly, Brs. T. F. King, D. Skinner, G. B. Lisher, W. J. Reese and W. Underwood, were regularly nominated and appointed for this purpose.

7. Appointed Br. D. Skinner standing clerk of this Convention.

8. Appointed Br. W. Underwood Treasurer.

#### Order of the Public Services.

A. M.—Br. N. Stacy, Introductory Prayer.

Br. J. Potter the Sermon, from Isa. xxxiii. 22, "For the Lord is our judge, the Lord is our law-giver, the Lord is our King; he will save us."

Br. Underwood, concluding prayer.

P. M.—Br. Potter, introductory prayer.

Br. King the Sermon, from Rom. xi. 7.—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded."

Br. Stacy, concluding prayer.

#### Evening Service.

Br. Underwood, introductory Prayer.

Br. Reese, the Sermon, from Matt. xxv. 46, "And these shall go away into everlasting punishment; but the righteous into life eternal."

Br. O. A. Brownson, concluding prayer.

9. Appointed Br. King to prepare the minutes of this convention for the press; and accompany them with a Circular Letter.

10. Adjourned the convention to meet at Utica, by divine permission, on the second Wednesday in May, 1828.

W. UNDERWOOD, President.

W. J. REESE, Secretary.

Utica Magazine.

#### THE FARMER.

Who can behold the unbounded goodness of God, in the wonderous works of nature, impressed with a deeper sense of gratitude, than the Farmer? When he rises with the

dark, and looks around his rural habitation; beholds his fields waving in magnificent splendor, and the bleating flocks of his pasture, has he not the strongest proof of the power and benevolence of an all-wise and beneficent Benefactor?—Truly, the Farmer cannot but feel a realizing sense of his entire dependence on the great Giver and Preserver of all, when he witnesseth the many rich favours and blessings, which the Almighty hand is continually showering down upon him—with what emotions of gratitude must he feel impressed, when he beholds all nature tuning her note to the praise of the great Author of all good; when even the mountains laugh and the little hills clap their hands for joy.

#### PROVIDENCE,

SATURDAY, JUNE 16, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.

MR. EDITOR,

When I read your remarks, in answer to a part of your correspondent's communication, who writes over the signature L. M.: I hesitated to reply; under a persuasion, that what I should write might not find a welcome space, in the columns of your valuable paper. But when I reflected that my replication to L. M. would not especially regard the *merits* of the *Book* alluded to, I thought I might review his *singular reply* with perfect propriety. I therefore, flatter myself that you will lay before the *Publck* the remarks I shall now offer upon L. M.'s. last communication.

I had indulged a hope, that your correspondent would come before the *Publck*, the same *Publck* to whom he recommends a work designed to vindicate the *Doctrine of punishment* in the *eternal world*, with candid and substantial reasons why they ought to patronize it, and in justification of his *recommendatory letter*. If I recommend an *article* to my neighbour as being valuable, I become responsible to him that it shall be such as I recommended. Did not your correspondent tell the *Publck* the work he was recommending, or one like it, was *very much needed* by them? Yes he even attempted to frighten the sober Universalist into subscribing for the work, by telling him that *our sentiments will never become very prevalent without it!* But does L. M. suppose that by such *persuasions* he can turn the Universalist black with fear that his *sentiments*, which are spreading upon the bosom of every gentle zephyr, and dropping promiscuously as the dew from the watery cloud, will never become very prevalent unless interrupted by the fabulous tales of olden time? Mistaken brother! truth can fill the whole earth, without the aid of error; and the blissful knowledge of God will pre-

vail, when devils and demons shall perish from under heaven, and lie trodden in oblivion!

But has your correspondent demonstrated to the *publck*, that the *sentiment*, or *doctrine*, which he recommended, is a truth? No he has not. He has not even attempted it. He has dealt out his *cum* and *anise* copiously; but has *neglected the weightier matters*. He has said many words, and challenged roundly, but kept the weightier matters out of view. We desired him to prove the truth of the *doctrine* which he recommended, or to demonstrate its superior influence upon society. But he has attempted neither.

We assumed the negative side of the question. We said we did not conceive such works to be *needed*. The reason was, we did not discover the *doctrine of punishment* after a natural death, a *doctrine of revelation*. We did not find it taught in the *Bible*. We say it forms no part of the *gospel of Christ*: Therefore, as your correspondent recommended the *doctrine of punishment* after death, or a work in vindication of this *sentiment*, it devolved on him to prove its *truth*, or abandon his position. But instead of doing this, he makes reiterated demands upon Jerome, who perhaps he supposes a spiritual bankrupt, and unable to answer them. But let him make demands, which are just, and reasonable, and he shall find Jerome punctual. But instead of proving his own assertions true, he demands Jerome to prove, what in the whole course of the controversy he has not asserted; namely, "that all men possess religious characters previous to, or at death." But supposing I prove this, will L. M. be satisfied? will he admit that all who possess religious characters at death will escape future *purgatory*? If your correspondent, by *religious character*, means a *holy character*, I cannot prove that any possess it *previous to, or at death*, nor can L. M. But if he mean by this term, one who professes a religion, it would be easy to prove that all men, even the most barbarous, possess it. The heathen, and the savage of the western wilderness, are religious in their way; and the devout worshipper of *the sun* dies in expectation of some future good. This is a point, however, which does not belong to the subject of the controversy, and this your correspondent well knows.

If L. M. had produced one argument in proof of his favourite system, we would give him praise, and if it were satisfactory, we would have confessed our obligations to him. We did not engage in this controversy to intrude our doctrine upon L. M. but to resist his encroachments.

L. M. seems not a little displeased with Jerome, for saying that a future *limited retribution* was *analogous* to papal *purgatory*. His only reply is, "I would advise him to make himself more acquainted with the doc-

trine of the restoration, and the papal notion of purgatory, before he attempts to write again, and he will find that my doctrine bears no more analogy to that doctrine than his own does. And then goes on to defend, &c.

I profess to be acquainted with both these systems; and if I had not been, I should not have said they were analogous or similar. The *Restorationer* believes, that all sin is not punished in this world, and that hence, as it must be punished, it will be rewarded in the next. He believes that every sin, which is not cancelled in this life by repentance will be punished hereafter—but that the punishment will not be endless, only disciplinary, as mean to prepare the subjects for the presence of God, to which all will be finally admitted. This is L. M.'s *purgatory*, or retribution in eternity.

What is the papal notion of Purgatory? CALMET thus defines it—"Purgatory means that state of those souls, which having departed out of this life, without expiating certain impurities that deserve *not eternal damnation*; or which, not having undergone the punishments due to their sins, expiate them by such punishments as God inflicts on them, before they enjoy his presence."

The future retribution of L. M. is a place where God will punish sins, which have not been punished in this life! The papal purgatory is a place where God will punish sins, which were not expiated in this life! The retribution of L. M. is disciplinary; and the subjects of it will finally be admitted to God's presence! The papal purgatory is disciplinary; and the subjects of it will finally be admitted to enjoy God's presence. Purgatory is not endless; the future retribution of L. M. is limited. If this be not analogy we know not what is. Let L. M. look at this, and accuse Jerome of ignorance, while the reader decides where lies the error. I now assert, that a future limited retribution is the offspring of papal purgatory, and built with the same materials, rightly understood, and upon the same ground—the supposed necessity of the case. And has not the papal power been engaged in the enormities of which Jerome spoke? We should not be thus severe but for the rashness of our opponent, in bidding defiance; but plain matters of fact, ought to caution him to be modest at least in future.

In answer to our first communication, L. M. dared us to produce evidence, that God would change man, or the sinner, in a moment. We complied; giving the words of St. Paul, 1 Cor. 15, 51, 52; which the reader will turn to and find that all shall be thus changed. In our turn we made this humble and impudent request, that L. M. would prove that any intelligent being will be unhappy between the death of the body, and the change of which the apostle speaks. But this he has not attempted. Why then call on Jerome to produce more arguments,

until this is invalidated? Surely a cause is to be pitied, which is thus deserted by its advocates, at the commencement of the engagement.

We do not care to bestow attention where it is not necessary; and the misrepresentations, or misconceptions, in which L. M. has been very unfortunate to abound so much, may be easily discovered by the reader.—To conclude; we would just observe to L. M. that if he writes again, with the expectation of farther controversy, he must do something, more than merely to ask questions, and set us at defiance, without argument.—Let him justify the recommendation of the work, by offering reasons to show that it is needed. This was and is the point in debate. —JEROME.

#### NEW SOCIETY.

The following intelligence of the organization of another new Society will doubtless be gratifying to our readers in general, and especially to the believers in God's impartial and unbounded grace, as an evidence of the growing influence of truth:

"At a meeting of the believers in the doctrine of the final restitution of all things to holiness and happiness, held at Woodstock, Con. June 4, 1827—A Society was organized for the support of the gospel, to be called the *First Universalist Society of Pomfret, Woodstock and Ashford, Con.*—at which time a Constitution was adopted, and the following officers chosen:

LEVI WORK, President,  
ELIHU MORSE, Secretary,  
JOSEPH DEAN, Treasurer,

Alfred Marcy, Stephen Bowers, Noah Davenport, and Rodney Martin, Trustees in conjunction with the three first officers.

Ministering brethren, travelling this way, are requested to call upon this Society.

#### RELIGIOUS NOTICES.

The *Central Association of Universalists* of this state convened at Hamilton, Madison Co. and hold its session on the first Wednesday and Thursday in June inst.

The *Black River Association* met at Potsdam, St. Lawrence Co. on the second Wednesday and Thursday; and the *Conventional Association* will meet at Salisbury, Herkimer Co. on the third Wednesday and Thursday in June inst.—*Utica Mag.*

#### CORRECTIONS.

In our last No. the article headed *Voice of Inspiration*, should have been signed J. M\*\*\*. *Home*—a fragment, should have been credited to the *Gospel Advocate*. The Hymn on the last page should also have been signed J. M\*\*\*.

#### SELF-RESPECT.

Teach a man to think meanly and contemptibly of himself; to cast off a sense of character, and all consciousness of a superior nature, and moral persuasion can no more act upon such a man than if he were dead. A man may be addicted to many vices, and yet there may be a hope of reclaiming him. But the moment he loses all sense of character, and consciousness of a superior nature; that is, the moment he begins to look upon himself and his vices as worthy of one another, that moment all hope of reclaiming him perishes; for the last ground is surrendered, on which it is possible for his remaining good principle to rally and make a stand. We have often known men who have retained their self-respect long after they had lost their regard for principle, but never one who retained his regard for principle long after he had lost his self-respect. Destroy this and you destroy every thing; for a man who does not respect himself respects nothing.

**BLUE LAWS.**—The following are among the early Blue Laws of Connecticut: 'No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from church; no one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day; no woman shall kiss her child on Sabbath or fast-day; no one shall read common prayer, keep Christmas or Saint's day, make mince pies, dance, play cards, or play on any instruments of music, except the drum, the trumpet, and the jews-harp; no one shall court a maid without first obtaining the consent of her parents—5*l.* penalty for the first offence, 10*l.* for the second, and for the third imprisonment during the pleasure of the court; every male shall have his hair cut round according to a cap.'

#### MISERY.

A thousand miseries make silent and invisible inroads on mankind; and the heart feels innumerable throbs, which never breathe out into complaint. Perhaps, likewise, our pleasures are for the most part equally secret; and most are borne up by some private satisfaction, some internal consciousness, some latent hope, some peculiar prospect, which they never communicate, but reserve for solitary hours, and clandestine meditation. The man of life is indeed composed of small incidents, and petty occurrences; of wishes for objects not remote and grief for disappointments of no fatal consequences; of insect vexations, which sting us, and fly away: impertinences which buzz awhile around us, and are heard no more; of meteorous pleasures, which dance before us, and are dissipated; of compliments which glide off the soul like other music, and are forgotten by him that gave, and him that received.—Johnson.

## POETRY.

## THE STRANGER AND HIS FRIEND.

BY JAMES MONTGOMERY, ESQ.

MATT. XXV. 35—40.

A poor wayfaring man of grief  
Hath often cross'd me on my way,  
Who sued so humbly for relief  
That I could never answer—Nay :  
I had not power to ask his name,  
Whither he went or whence he came,  
Yet there was something in his eye  
That won my love, I knew not why.  
  
Once when my scanty meal was spread,  
He enter'd ; not a word he spake ;  
Just perishing for want of bread,  
I gave him all : he bleas'd it, brake,  
And ate, but gave me part again ;  
Mine was an angel's portion then,  
For while I fed with eager haste,  
The crust was manna to my taste.

I spied him where a fountain burst  
Clear from the rock ;—his strength was gone ;  
The heedless water mock'd his thirst,  
He heard it, saw it, hurrying on ;  
I ran and raised the sufferer up,  
Thrice from the stream he drained my cup,  
Dipt, and return'd it running o'er ;  
I drank, and never thirsted more.

'Twas night, the floods were out, it blew  
A winter hurricane aloof ;  
I heard his voice abroad, and flew  
To bid him welcome to my roof :  
I warm'd, I clothe'd, I cheer'd my guest,  
I laid him on my couch to rest,  
Then made the earth my bed, and seem'd  
In Eden's garden while I dream'd.

Stript, wounded, beaten, nigh to death,  
I found him by the highway side ;  
I roused his pulse, brought back his breath,  
Revived his spirit, and supplied  
Wine, oil, refreshment ; he was heal'd ;  
—I had, myself, a wound conceal'd,  
But from that hour forgot the smart,  
And peace bound up my broken heart.

In prison I saw him next—condemn'd  
To meet a traitor's doom at morn :  
The tide of lying tongues I stemm'd,  
And honor'd him 'midst shame and scorn :  
My friendship's utmost zeal to try,  
He ask'd—if I for him would die :  
The flesh was weak, my blood ran chill,  
But the free Spirit cried, "I will."

Then, in a moment, to my view,  
The stranger darted from disguise ;  
The tokens in his hands I knew ;  
My Saviour stood before mine eyes :  
He spake,—and my poor name he named,—  
"Of me thou hast not been ashamed ;  
These deeds shall thy memorial be ;  
For not, thou didst them unto me."

*A wonderful Wife.*—On the south wall of Stratham church, there is a monument with the following inscription :—“ Elizabeth wife of Major-General Hamilton, who was married forty seven years, and never did one thing to displease her husband.

## Married,

In this town, on Sunday evening, 10th inst. by Rev. Mr. Pickering, Mr. Joseph Phillips, to Miss Mary Ann Lockwood, both of Warwick, R. I.

On Wednesday morning last, by Rev. Dr. Edes, Mr. John Waterman Aborn, to Miss Celinda Harris Barton, daughter of Mr. David Barton, all of this town.

Same morning, by Rev. Mr. Wilson, Mr. Amory Chapin, to Miss Sarah Ann Aborn, daughter of the late Mr. Edward Aborn, all of this town.

In Swansey, on Saturday morning last, Mr. Jonathan Salisbury, to Miss Phebe Talman, daughter of Col. Benj. Talman, both of this town.

In Windham, Conn. 3d inst. Mr. Henry Westcott, of this town, to Miss Clarissa F. Perkins, eldest daughter of the late Mr. Edward Perkins, of the former place.

In Pawtucket, Mr. Peter Wood, of Providence, to Miss Sally Peck, of the former place.

In Nantucket, Capt. Benjamin Glover, to Mrs. Peggy Wyer, both of Nantucket.

## Died,

In this town, on the 3d inst. widow Sarah King, in the 66th year of her age.

On Tuesday last, Mrs. Sarah Scott, wife of Mr. Israel Scott, aged 42 years.

On Wednesday last, Frances N. Carolina, infant daughter of Mr. Josiah I. Eddy.

In Scituate, on Tuesday morning, 12th inst. Mrs. Anna Bowen, wife of Mr. Elihu Bowen, in the 59th year of her age—a worthy member of the Society of Friends.

In Mendon, Mass. on the 4th inst. Mrs. Mary Waterman, wife of Mr. Amasa Waterman, in the 30th year of her age. Her funeral sermon will be preached by Rev. Adin Ballou, of Millford, at the Greenville meeting-house in Smithfield, the 2d day of July next, at 11 o'clock, A. M. where the friends and connexions of the deceased are solicited to attend without further invitation.

## SCHOOL TICKETS,

Handsomely printed, in different colours, for sale at this office.

## LIFE OF MURRAY,

Just received at No. 110 1-2, Westminster-street. Subscribers in this quarter, and others who may wish it, can be supplied by calling as above. S. W. WHEELER.

## FOR SALE,

An Iron Printing Press, royal size, which the subscribers will sell low, to make room for a larger one.

CRANSTON & MARSHALL.

## IN THE PRESS,

A SERMON, on the Perdition of Judas, by Nathanael Emmons, D. D. of Franklin, Mass. and a REVIEW of the same, by Rev. David Pickering, of Providence, R. I.

The above Sermon and Review will shortly be published together, in pamphlet form, by consent of the authors.

CRANSTON & MARSHALL.

May 26, 1826.

## JUST RECEIVED,

Six Sermons by an Episcopalian clergyman ; specially designed for those who like the noble Borean examine for themselves.—Price 50 cents. For sale at 110 1-2, Westminster-street ; also some of the Works of Rev. John S. Thompson, viz. Christian Guide, Thompson's Lectures, &c.

## TO SUBSCRIBERS.

To those of our patrons who have not paid their subscriptions for the year, we beg leave to say, that upon its prompt remittance entirely depends our future success. The amount to each individual may perhaps seem small, and is no doubt frequently delayed on that account. But upon those sums, trifling as they may be, we depend for the payment of larger debts, and we trust nothing more is necessary to induce them to remit their several dues immediately, than the knowledge of this fact. Up to this time three quarters of our yearly expenses are due, and the printer and paper maker want their pay, which we cannot give them but by the aid of our patrons. We have as yet received but a trifling part of the year's subscriptions. We beg once more, that all who are in arrears will comply with our terms immediately, and by so doing they will confer a favour on us, and render the expense less to themselves.

Subscribers who may wish to discontinue their papers at the close of the Volume, will please to remember, that agreeable to our terms, as stated in a former No. unless notice is given to the publishers at least one month previous to the close of one volume, of their wish to discontinue their subscriptions, they will be considered as subscribers for the next. No application of this kind will be attended to "until arrears are paid."

We respectfully solicit the aid of all friendly to the spread of liberal christianity, in our labours, either by procuring us subscribers, or by furnishing us with such communications as will be conducive to the interest of the work. PUBLISHERS.